Talmage Sermon

Frank De Witt Talmage, D. D.

Los Angeles, Cal., June 9. - That worldly fame and repute are evanesne can render to his fellow men are apt soon to be forgotten is the lesson of this sermon. The text is Exedus 1, 8, "Now there arose up a new king over Egypt which knew not Joseph."

If there is any country which pre-

eminently built its monuments to endure as long as the world lasts that land is ancient Egypt. When the Egyptians planned a monument to comseemed to say, "We will erect this that the foundations of the earth shall have to be moved before they are rock- forgotten in a day. ed down." These graves, like those of the "tombs of the kings," were excavated from the sides of the mountains themselves. To break them down the iconoclast must rip open the earth and tear down the foundations of the hills and destroy the unbroken rocks which have never been disturbed since the Divine Mason mortared them in at their laying. Yet there is a strange irony in the fact that, although the monuments remain, the memory of the men they were intended to immortalize has perished. Explorers can only guess at the purpose for which some of those monuments were raised. The modern Egyptian cannot tell you the meaning of the Sphinx; he cannot tell you why the pyramids were built, and he has to ask the modern German or Frenchman or Englishman what is the meaning of the inscriptions on the walls. The great pharaohs of the distant past are completely forgotten by the people of the country over which they ruled.

If Egypt-old Egypt-could forget were built, if it could forget where was kings of the eighteenth dynasty were buried, if it could forget the sites of some of its greatest and most populous cities, surely it is not wonderful to learn that there arose a king and a people in old Egypt who could forget that a great prime minister like Joseph ever lived. There had been a time when his name was in every mouth, when his power and authority had been felt from one end of the country to the other, but he, like the pharaohs, was forgotten. So it is in modern times. The men who occupied so large a space in the newspapers, who were why the Egyptians censed to honor the raptured, are scarcely mentioned now, did not want to revere the memory of They have passed into history, and the one whose public and private life was world goes on without them. The fact pure and spotless and who, through a teaches a lesson that all of us should long premiership, demanded that the learn. Let us do faithfully the work Egyptian people should be honest and God has given us to do and not waste pure as he was honest and pure. Why, our energies in building sand castles you might as well expect a band of on the beach of time, which will not highwaymen or pirates to elect Paul by the waves of oblivion.

The name of Joseph was forgotten by the Egyptians because, in the first place, the conditions which made him prime minister of Pharaoh's kingdom

I come to you today and say: "Tell bond which held together the Demo- sealed lips, went to poverty and to cratic-Republican party, with Thomas swer, "I do not know! I have never of our present political parties. I say, as do most men, 'Let the dead bury their dead."

I ask you another question, "Who built the Eric canal?" Of course you palms of his hands. There is many a know that the Eric canal was the most | man who is morally pure in his home famous piece of engineering ever undertaken in the United States up to and a robber and who will cheat every that time. What was the history of one he can flece in a financial way. the "pony express," one of the most daring mercantile enterprises ever thief New York city ever produced, started and which once connected the Californias with the eastern metropolis. You answer: "I do not know, and since the mighty locomotive, with its iron rails, has spanned this continent I am more anxious to study the tiary, loved his family with a passionfuture of our modern transportation systems than to find out the genesis of our Erie canal or pony express. When he gathered up the tenth part of all the stagecoach and the canalboat have the grain of Egypt during the seven become the relics of a defunct past I say, 'Let the dead bury their dead.'" What is true of the sociological and years of want came he sold it all back scientific world is also true of the do- to the people. Not one dishonest coin mestic and the ecclesiastical. When stuck to his fingers. Thus, because he an issue which has made a man fa- was honest and made his deputies honmous passes away the man's work is est, the dishonest officials hated him done and the man's name will surely and tried to forget his existence. And

Still Another Reason.

But there is another reason why those Egyptians ceased to honor the name of Joseph. The disasters which flowed from the stay of his people in Egypt were so overwhelming that Joseph's services were forgotten. They could not mention his name unless at the same time they recalled the calamities his descendants had brought upon their kingdom. Those Hebrews and his brethren were like a small which settled in Mexico. They multiplied rapidly in numbers until they overran and captured the whole land of throne of the pharaohs.

Hebrew who was captured by a band "not that I know of. I do not even of roving Ishmaelites and brought into know him, but it irritates me to hear this country and sold as a slave about him everywhere called the Just." And 200 years ago, under one of the shep- so the carrion birds would, if they herd kings called Aphobis. Then the could, always drive the clean winged story goes that he interpreted some birds from the heavens. The dishonest crazy dream of the king and was appointed prime minister. Then he sent to his old home in Canaan and brought down all his brothers and their wives and children. And their descendants multiplied until they have become as numerous as the Hebrews we have you should examine your heart and with us today." "What! Did all those life, fearing lest you are growing like Hebrews come from Joseph's family?" "Yes, all, all." Then I hear the Egyptians mutter: "Curse him! Curse him! cent and that even the greatest services | Curse him!" Then the Egyptians forgot all about the days of famine. They forgot how Joseph had saved their an cestors from starvation. They only remembered the fact that the multitudes of threatening slaves at their feet were the descendants of this ancient prime minister and his relations. Alas, my friend, is it not a fact that the evil we do will live longer in men's minds than the good we do? And the nemorate a victory or the glories of sad fact is, though we may have spent their kings or national heroes they a whole lifetime in good works, yet if we do one wrong that one wrong will monument out of such massive stones be chiseled by man in the solid rock of memory, while the good we do will be

The Evil Remembered.

Who was Solomon Spaulding? Spaulding, Spaulding?" you say. Was it not Solomon Spaulding who once lived in l'ittsburg? Was he not the man who in 1810 wrote a book to prove that the North American Indians were the descendants of the lost ten book that Joseph Smith took and afterward called the Book of Mormon, upon which he afterward founded the Mormon church?" Yes, Solomon Spaulding was that man. Is that all you know about him? Well, as far as I can make out, Solomon Spaulding lived just such a life as you and I are trying to live. He was an honest man. He was good to his family. He tried to be of help to mankind. But in his old age, to pass the tedious hours of invalidism, he wrote this book which the charlatan, Joseph Smith, got hold of. And today all the good that Solomon Spaulding ever did has been forthe purpose for which the pyramids gotten. But the one mistake he made will live through the centuries. And the "valley of the west" in which the so, my friends, if you and I are living simply for the fame which we shall have among those who come after us there are a thousand chances to

one that we then shall be best remem-

bered by the mistakes we have made

rather than praised for the good we

have done. Joseph, the prime minis-

ter who saved Egypt from starvation,

was forgotten, but Joseph the ances-

tor of the Hebrew slaves was remem-

bered. "And there arose up a new king over Egypt which knew not Jo-But there was still another reason followed by crowds of admirers, on name of Joseph. As a dishonest peowhose lips great audiences hung en. ple ruled by dishonest officials, they immortalize us, but will be swept away or Jesus for their captain as to expect the dissolute, merciless Egyptians to like a Joseph. What he stood for they did not. What he preached was against every desire of their corrupt hearts.

Joseph Was Pure.

had forever passed away. The seven man in his moral life. He believed years of famine were gone. The huge that marriage was more than a mere granaries in which the product of the name or a cloak behind which a man seven years of plenty were stored had or a woman could hide a multitude of been emptied and pulled down. The sins. He did not believe that as soon recollections of those weary months, as married men or married women be-when the great river Nile refused to came tired of their marital partners overflow its banks, had grown dimmer they had a right to turn their backs and dimmer. The horses and the cattle upon each other as one might throw and the sheep and the oxen and the away a bouquet of withered flowers in men and the women and the children order to seek some new wild flowers. were no longer in danger of starvation. Neither did he believe in the pernicious, Thus the conditions which made Jo- immoral and damning doctrine that a seph's name the most potent in all young man, because he was a man, Egypt had gone and been forgotten, had a right to sow his wild oats wherand the great prime minister's name ever he would before his marriage and had been forgotten as well. When a then on his wedding day swear fidelity man's work is done the man as far as to a pure girl and let the filthy buzzard the world is concerned ceases to exist. and the spotless dove set up housekeep-The world does not enjoy plenicking ing in the same nest. If you do not in a graveyard nor associating with the believe that what I say is true, read dead. It has hard enough work to keep the Bible account of Joseph's life in up with its living issues without unwrapping the fold of its mummied trusted him. He gave into the young Hebrew's care all that he had. He said to the young man: "Joseph, there me the history of the great American is my money, my family and my honor. political parties. What did the Feder- Protect them. I trust you," And rathalists stand for? What was the great er than betray that trust, Joseph, with

Jefferson at its head? What was the fall. Oh, ye brazen libertines of high leading issue which made James K. life; oh, ye immoral and wanton de-Polk president of the United States? bauchees, legalizing your crimes in a Upon what ground was Texas admit- divorce court, come today and sit at ted into the Union?" "Oh," you an- the feet of this young man of the east and learn the lesson that in Joseph's studied those causes. Those causes sight, as in God's sight, the marriage are dead issues. I have hardly enough altar is the most sacred place in the time to keep up with the platforms universe, next to the great white

But Joseph was more than morally He was financially clean as well. No tainted money stuck to the and good to his family who is a thief "Boss" Tweed, the biggest political was a devoted family man. The greatest gambler and dive keeper of New-York, a man who made millions of dollars out of his dens of infamy and who spent some years in the penitenate love. Yes, Joseph was politically clean as well as morally pure. When public granaries. And when the seven one of the surest signs that you are pure and true and honest and upright and good is that dishonest people and impure people try to forget your name

and push you into oblivion Aristides the Just.

You have all heard the story of the great general and statesman Aristides the Just. Tighter and tighter was he gripping the hearts of the Athenian Themistocles, his great rival, realized that in a little while, if Ariswho were the descendants of Joseph tides was allowed to move among the people, his influence would become so tribe of Indians called, the Aztecs, great that no voice would have any power in Athens but his. So Themistocles gathered all the rough and bad elements together and started a movewhat is now called modern Mexico. So ment to banish Aristides from the city. was it with the children of Israel in On the day of the election a peasant Egypt. They were multiplying so fast that they threatened to overtern the help in voting against Aristides. "Why, what damage has he done?" Aristides "Joseph? Who was Joseph?" I hear asked. "Has he done any wrong that some of the Egyptians ask. "Oh, I you would drive him from this captknow," some one answers. "He is that tal?" No." answered the peasant,

birds from the heavens. The dishonest Egyptians would obliterate the name of Joseph, the prime minister, from the list of their national heroes. And, my brother, if the dissolute do not despise you and the unjust hate you, and the evil minded want to forget you, then life, fearing lest you are growing like them. The surest sign on earth that you are living a good, pure life is that bad people want you out of their sight. "Now there arose up a new king over

Egypt which knew not Joseph.' But, lastly, I remark that the Egyptians ceased to revere Joseph's memory because they did not believe that the God who sent Joseph to save them was the same God who sent Moses to punish them. And yet is not the Egyptians' error our error? After God for years has been sending to us our Josephs, after he has showered innumerable blessings upon us, are we not apt to say: "God is good," "God is kind and forgiving," "God is loving, and he will never send the rolling surges of his Red sea of judgment tumbling down upon us." Oh, the long suffering merey of God! How long, O God, how long wilt thou stay thine avenging hand from us? How long shall we cease to forget that love and trample upon thy patience? Some time ago there came into my possession a wonderful picture. It was one of Dore's

Scene In the Coliseum. The scene was the Roman collseum. It was night. All those immense tiers of seats, capable of holding 100,000 spectators, were deserted. There you could see them in dim outline. As you looked at them you could see in imagination those seats again filled with the yelling, vociferant multitudes who during the long, hot day just passed had watched the gladiatorial contests and the murdering of the Christians. But, though those tiers of seats were empty, the arena was not. That arena was filled with great piles of human corpses. There were mothers there, even in death hugging their dead babies to their breasts. There were strong limbed men there and old men and old women. But they were dead-all dead. And among the silent corpses you could see the hungry lions creeping or crouching. But over all scene of death Dore has let a light hover, and through this light can be seen God's angels. With their outstretched wings and outstretched hands the celestial messengers seem to be blessing the dead-aye, blessing the bodies of the dead, whose spirits were then with God. But as I sat watching that powerful, wondrous picture I kept saying to myself: "God may bless his dead. God may redeem his dead. But God's avenging hand will surely strike those who will persist in striking him. Bloody Nero, didst thou not think God would strike thee when thou didst strike him? Pharaoh, who knew not

But, though the Egyptians may have forgotten Joseph, thank God the children of Israel did not forget him. I see that great army of 2,000,000 start away from Egypt on that passover night. They are in haste, but they wait at a burial place. They are burdened, but they take up a coffin and carry it away with them. Whose body

Joseph, didst thou dream that Moses

would yet come to desolate thy king-

seph, who was not known to Pharaoh. They carried those bones through the Rea sea; they carried them through the wilderness; they carried them over the Jordan; then they carried them near to Jacob's well, where they were buried. So is it with every faithful servant of God. Though the world forgets his services, though his very name sinks into oblivion, his record is written in the book of God's remembrance, and at the resurrection he will stand among the people of God.

A Peg in a Tree. After four inch boards had been taken off an oak log at James Webb's sawmill, in Greenfield, Ind., a walnut peg an inch in diameter was found, where it had been driven into the log. The peg was a foot long and reached to

the heart of the big log, where, it is estimated, it had been driven seventyfive years ago. At the end of the peg was a coll of black hair, long and silken. Mr. Webb endeavored to learn the history of the log, but to no avail. Old people in the neighborhood are of the opinion that the coll of hair was placed there in accordance with a prevalent custom of ploneer times. This custom provided that when a man and wife could not get along or agree instead of separating, as in these days, the neighbors cut a lock of hair from the head of each. A hole was then bored in a thrifty tree and the locks of hair were driven to the heart by a walnut pin. After this it was believed the couple could live happily.-Exchange.

Breaking Into Jail. Breaking out of rather than into jail is what one is ordinarily accustomed to read about, but Belfast, Ire-CHANCELLOR & RAWLINGS. land, has provided a new type when a man was charged in court with the offense of burglaring the prison. When asked for an explanation of his conduct, he told the policeman that the burglaring tendency was so strongly Commerce Street, developed in him that he felt he must break into something, and as the prison was the most likely place in which to find a kindred spirit he decided to "try 'is luck." This was not Superior Disc and Hoe Drills, Steel Lever Hand the first of this man's peculiar escapades. He had previously been charged in Dublin with breaking into one of the hospitals and explained his conduct by stating that he wanted to steal a corpse. What is puzzling every one is how he has managed to get over walls twelve and fourteen feet high without the aid of ladders or other contrivances.

A Diamond Containing a Garnet. J. R. Sutton of Kimberley, South Africa, has discovered a diamond weighing a little more than a carat contain ing imbedded within it a small irregular garnet of about one-tenth of carat. Originally the fragment, it is believed, formed part of a shapeless Baby Carriages, diamond of perhaps two carats, inclosing either two or three small garnets or garnets and diamonds. Mr. Sutton says that there have also been found garnets in which diamonds were imbedded.

Cotton In India. Cotton fabrics form practically the sole raiment of all the millions of In-BANNING, dia. The cotton is now almost entirely spun there by machinery. Fifty per cent of the spinning and the weaving is done in the city of Bombay. Last year's profits of the Bombay mills were estimated at over \$11,500,000. Labor is extremely cheap. An average weaver working thirteen hours per day for twenty-six days in the month would earn only \$8.45.

ninded of men, and a good story of him in this regard relates to the visit Smoke Stack, 22

feet long, 15 inch-

es in diameter.

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Couldn't Recall His Name.

of the inventor to the office of the tax

collector. Standing in line, with a score or more of taxpayers in front of

him, Edison's mind reverted to an im-

portant experiment on which he had

been engaged. When his turn came at

the window to which he had moved

mechanically he was aroused by a

clerk asking his name. He looked at

"I could no more have given it then

than I could have flown," he confided

im and knew of his forgetfulness

Canada's Lord's Day Act.

Canada's Lord's day act, recently passed, provides that it shall be unlaw-

ful on Sunday to engage in any public

game or contest for gain or to be pres-

ent at any performance or public meet-

the man vacantly.

helped him out.

later to an acquaintance.

How To Find Out. Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settiling indicates an
unhealthy condition of the kidneys; if it stains
your linen it is
evidence of kidney trouble; too
frequent desire to
pass it or pain in
the back is also ng proof that the kidneys and blad-

r are out of order What to Do. There is comfort in the knowledge so flen expressed, that Dr. Kilmer's Swampoot, the great kidney remedy fulfills every wish 'n curing theumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing , or bad effects following use of liquor, rine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful curee of the most distressing cases. derful cures of the most distressing cases.
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Steamers will leave Baltimore, Md., weather permitting, from Pier 2, Light Street Wharf, as follows:

Sundays, 2 p. m., Tuesday and Thursday 4:39 p. m., for *Westland, North End, Mill Creek, White Stone, Irvington, Weems, Millenbeck, *Merry Point, *Ottoman, *Morans, Burhans, Urbanna, Monaskon, Water View, Whealtons, *Bay Port, Sharps, Bowler's, Wares, Welfords, Tappahannock 9:30a, m., Navlors, Blandfield, Carters, Laytons, *Leedstown, Saunders, Greenlaws, Port Royal, Port Conway, Hay Mount, Hop Yard, Rateriffes, Fretericksburg, *Steamer leaving on Sunday does not stop, 50n Mondays steamer will leave Leedstown at 12 noon.

SUB Mondays steamer at 12 noon.

Leave Baltimore Friday 4:30 p. m., for Westland, North End, Mill Creek, White Stone, Irvington, Weems, Millenbeck, Burhans, Burtons, Donaldsons, Urbanne, Monaskon, Whealton, Waterview, Sharps and Tappahannock. Whealton, Waterview, Sharps and Tappahannock.

Leave Fredericksburg, Sanday, Tuesday
and Thursday 2 p. m., tide snd weather permitties for Rateliffes, Hop Yard, Hay Mount,
Port Conway, Port Royal, Greenlaws, Saunders, Leedstown (4 a. m.,) Laytons, Carters,
blandfield, Naylors (6:39 a. m.,) Tappahannock (7:39 a. m.,) Welfords, Wares, Bowlers,
Sharps (9:30a. m.,) BuyPort, Whealton, Water
View, Monskon. Urbanna (12:30 p. m.,) Burhans, Millenbeck, Merry Point (2:30 p. m.,) Uttsman, Morans, Weems, Irvington, White
Stone, Mill Creek (8:30 p. m.,) North End (6
p. m.,) Westland,
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Saturday mornings.

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Steamers will leave Tappahannoek 7:30 a.m., weather permitting Tuesday stopping at Weifords, Wares, Bowlers, Sharps, Bay Port, Whealtons, Water View, Monaskon, Urbanns, Donaldsons, Burtons, Burbans, Millenbeck, Weems, Irvington, White Stone, Mill Creek, North End, Westland.

Arriving in Baltimore Wednesday morning.

Norfolk Route.

Steamer leaves Tappabannock, weather permitting, Saturday 2 p. m., stopping at Wellfords, Ware's Bowlers, Sharps, Bay Port, Wheaitons, Water View, Monaskon, Urbanna, Donaldsons, Burtons, Burhans, Millenbeck, Merry Point, Ottomans, Morans, Weems, Irvington, White Stone, Mill Creek, North End, Westland.

Returning steamer will leave Norfolk Mon-Returning steamer will leave Norfolk Mon-lay, 3 p. m., weather permitting, for Tappa-bannock, stopping at landings as above, ex-cept Merry Point, Ottoman's, Morans and Bay ort.
Freight will not be received in Norfolk after (30 p. m., on sailing days.

POTOMAC RIVER ROUTE. Schedule in effect March 2d, 1907. Schedule in effect March 2d, 1907.

Steamers leave Baltimore (weather permitting) pierd, Light Street, every Tuesday, Thursday and Saturday at 5 p. m., for the foliowing river landings, Millers, Bromes, Porto Bello, Graysons, Coan, Bundicks, Walnut Point, Cowarts, Lewisetta, Lodge, Mundys, Cintra, Kinsale, Adams, Piney Point, Leonardtown, Abells, Cobrums, Stones, Bashwood, Lancaster, Riverside, Liverpool Point, Glymont and Alexandria. Arriving in Washington early Monday, Thursday and Saturday mornings.

ington early Monday, Thursday and Saturday mornings.

Returning steamer will leave 7th St. Wharf. Washington. D. C., every Sunday, Tuesday and Thursday at 4 p. m., weather permitting, stopping at landings as follows: Alexandria, Glymont, Liyerpool Point, Riverside, Bushwood, Lancasters, Cobrums, Stones, Leonardtown 6 a. m., Abelis, Piney Point, Adams, Lodge, Mundys Point, Cintra, Kinsale 13 noon, Coan, Bundicks, Walnut Point, Cowarts, Lewisetts, Millers, 4 p. m., Graysons 5 p. m., Bromes, Porto Belio, 6 p. m., Arriving in Baltimore early Tuesday, Thursday and Saturday mornings.

mornings.

Freight received at pier 9, Light St., Baltimore, on sailing days until 4:30 p. m.

WILLARD THOMSON, General Manager.

T. MURDOCH, Gen'l Frt. and Pass. Agt.,

Haltimore, Md.

W. D. SCOTT, Agt., Fredericksburg, Va.

STEPHENSON & BRO., Agts., Washington.

W. M. REARDON, Agt., Alexandria, Va.

Baltimore, Chesapeake & Atlantic RAILWAY CO. Piankatank River Line. Summer Schedule, in effect April 21, 1907.

Summer Schedule, in effect April 21, 1907.

Steamer leaves Pier 3, Light Street Wharf, Baltimore, every Sunday and Wednesday, weather permitting, for Fitchetts and intermediate landings as follows:

Leave Baltimore 5 p. m., Mila 2:30 a. m., Sampsons 2:45, Tipers 3, Blackweils 3:30, Flecton 3:45, Timbs 4, Recdville 4:30, Hardings 6, Harveys 8:15, Grace Point 7:10, Byrdton 7:20, Kilmarnock 7:30, Ocrans 8:45, Chases 9, Jacksons Creek 10:30, Cricket Hill 11:30, Callis 11:45, Arrive Fitchetts 12:15 p. m.

Returning, leaves Fitchetts for Baltimore Arrive Fitchetts 12:15 p. m.
Returning, leaves Fitchetts for Baltimore and intermediate landings weather permitting, every Tuesday and Friday, as follows:
Leave Fitchetts 9, a. m., Callis 9:30, Criekett Hill 9:45. Jacksons Greek 10:30, Chases 12 noon. Orans 12:15, p. m., Klimarnock 1, Grace Point 1:10, Byrdton 1:20, Hardings 7:30, Harveys 2:45, Fleeton 4. Timbs 4:20, Recedville 5, Mila 5:20, Blackwells 6:30, Tipers 6:15, Sampsons 6:30. Arrive Baltimore early next morning.
Steamer leaves Baltimore, every Monday and Thursday, weather permitting, for Freeport and intermediate andings, as follows:
Leave Baltimore 5 p. m., Mila 2:30, a. m., Fleeton 3, Timbs 3:15, Recedville 3:30, Grace Point 5, Byrdton 5:05, Klimarnock 5:15, Ocrans 5:45, Jacksons Creek 7:25, C.icket Hill 7:50, Callis 8, Fitchetts 8:25, Ranaks 9:15, Warehouse 9:35, Conrads 10, Green Point 10:15, Stampers 10:30, Blands 11. Arrive Freeport 11:15.
Returning, steamer leaves Freeport for Baltimore and intermediate landings every Wednesday and Saturday, weather permitting, as follows:

wednesday and Saturday, weather permit-ting, as follows: Leave Freeport 6 a. m., Blands 6:10, Stamp-ers 6:30, Green Point 6:45, Conrads 7, Ware-house Creek 7:30, Rua-ks 7:45 a. m., Fitchetts 9, Callis 9:30, Cricket Hill 9:45, Jacksons Creek 19:30, Ocran 12,noon, Kilmarnock 12:30, p. m., Byrdton 12:35, Grace Point 12:40, Fleeton 3:45, Timbs 4, Reedville 4:30, Mila 5, Blackwells 5:25, Tipers 5:30. Arrive Baltimore early next morning. Great Wicomico River Line.

Great Wicomico River Line.

Steamers leave Pier 3, Light Street Wharf, Baltimore, every Tuesday, Thursday and Saturday, weather permitting, for Ocrans and Intermediate landings, as follows:

Leave Baltimore 5 p. m., Mila 2:30 a. m., Sampsons 2:45, Tipers 3, Blackwells 3:39, Fleeton 3:45, Timbs 4, Reedville 4:39, Hardings 5:46, Harveys 6, Kilmarnock 7, Byrdton 7:05, Grace Point 7:15, Chases *8, arrive Ocrans *8:15.

*Does not stop on Sundays.

Returning, leaves Ocrans for Baltimore and intermediate landings, weather permitting, every Monday, Wednesday and Friday, as follows:

Leave Ocrans 1 p. m., Chases 1:15, Kilmarnock 1:45, Grace Point 1:55, Byrdton 2, Hardings 3, Harveys 3:15, Fleeton 4:39, Timbs 5, Reedville 5:30, Mila 6, Blackwells 6:30, Tipers 6:45, Sampsons 7, arrive Baltimore next morning.

ng.
Saturdays trip [only] extends to: Leave
Jacksons Creek 10:30 a. m., Cricket Hill II.
Callis 11:15, Fitchetts 12 noon.
Monday trip [only] leave Fitchetts 10 s. m.,
Callis 10:30, Cricket Hill 10:45, Jacksons Creek 1:15.
Freight received at Baltimore for above points on sailing days until 4:30 p. m.
WILLARD THOMSON, Gen. Manager,
W. H. BROWN, Agent, Pier 3.
T. MURDOCH, Gen. Passenger Agent.

RICHMOND, FREDERICKSBURG POTOMAC R. R.

Schedule in effect May 26th, 1907. LEAVE FREDERICKSBURG NORTHWARD. 6 25 a. m. daily except Sunday. Makes local stops on signal. 8 21 a. m. daily. Stops on signal at Occoquan, Lorton and Franconia Sundays only. Stops at Alexandria to discharge pas-

sengers.
8 41 a. m. daily. Stops at Alexandria.
10 20 a. m. daily. Makes local stops on signal.
1 33 p. m. daily except Sunday. Stops at Alexandria. exandria.
6 23 p. m. daily except Sunday. Makes local stops on signal.

7 55 p. m. Sundays on)y. Makes local stops on signal.

8 30 p. m. daily, Stops at Alexandria.

10 09 p. m. daily, Stops at Alexandria.

LEAVE PREDERICKSBURG SOUTHWARD.

LEAVE FREDERICKSBURG SOUTHWARD.

5 55 a. m. daily, Atlantic Coast Line train.
Stops at Doswell and Asland.

6 05 a. m. daily except Sunday. Makes local stops on signal.

8 48 a. m. Sundays only. Makes local stops on signal.

10 59 a. m. daily. S. A. L. train. Stops at Alexandria and Milford.

12 49 p. m. daily. Stops at Alexandaia, Summit, Guinea, Woodslane, Milford, Penoia, Ruther Glen, Doswell and Ashland.

5 26 p. m. daily. Atlantic Coast Line train.

Stops at Alexandria and Ashland.

6 42 p. m. daily. Make local stops on signal.

7 34 p. m. daily. S. A. L. train, Stop at Alexandria, Doswell and Ashland.

Accommodation train from Washington arrives 11 14 a. m. daily except Sunday.

Note:—Time of arrivals and departures and connections not guaranteed.

C. C. COX, Agent.

C. W. Culp, Genl. Supt.

W. P. Taylor, Traf. Mgr

Steamer Owen Dillard Mail and passengers to and from Whit Stone, Irvington, Weems, Millenbeck Merry Point and Urbana, daily (except SCHEDULE:

Leave-White Stone, 7a. m.; Irvington 7.45; Weems, 8.15; Millenbeck, 9; Merry Point, 9.30; arrive Urbana, 11.30 a. m. Leave—Urbana, 2 p. m.; Milenbeck, 8 Merry Point, 3.30; Weems, 4.30; Irvington 5 arrive White Stone, 6 p. m.

PAIR OF MULES—Wagon and harness, for sale. Also double-horse farmor wood-wagon (without body).

W. McD. Lee, Irvington.